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As to the economic tendency of the book, each reader will judge for himself according to his light and his prejudices. Possibly the general truth of the book would have been surer of acceptance if it had not been quite so much left to the reader to supply qualifications and answer objections. Questions might be raised with reference to some of the author's expressions on such debatable matters as the exact conception of instincts, or as the relation between institutions and habits, or as racial tracts, and one might query whether at points he has not yielded to the temptation to squeeze the last drop out of a theory, for instance in what he says concerning the causal relation between the price system and the growth of quantitative science. Unquestionably it is a book of intelligence and learning. And it is thoroughly characterized by the sociological point of view in that it recognizes the fundamental importance of inborn propensities, in that it is broadly comparative in method with a liberal use of ethnological material, and especially in that it clearly recognizes the character of those tough and momentous, yet changing, realities which are built up out of the ideas and sentiments which, as a result of a continuous process of natural causation, prevail at any given time in many minds.

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*The Great Society.* By GRAHAM WALLAS. New York: Macmillan, 1914. Pp. xii+383. \$2.00.

Human nature was not prepared for the problems set by the Great Industry, and it remains to be seen whether mental endowments adapted to primitive small groups can respond to the demands of the Great Society of today. The effort to think in terms of national and world-organization has not kept pace with material developments, and to counteract specialization is one aim of social psychology.

Quantitative precision is impossible in social psychology, for it deals with many variables and strives to interpret and to guide human behavior. Starting with the facts obtained by the analysis of introspective and experimental psychology, the social psychologist selects certain "type-dispositions" which connect directly with human behavior. He may take the "elementary" dispositions to perceive, to remember, to will, etc., and explain action as the result of combination of simple tendencies; or he may start with "complex dispositions" such as the various instincts

and the "intelligent" dispositions—curiosity, trial and error, thought, and language—treating each complex disposition as a unit and exhibiting its working in personal interaction. The complex of intelligent dispositions reveals increasing clarity and decreasing fixity. This contention is vital for Mr. Wallas, since it is one main purpose of his book to attack the tendency of social psychology to simplify the structure and springs of human nature. He charges the English utilitarians with this fault, criticizes McDougall because he reduces intellect to a position below instinct, and confesses that he was somewhat guilty of a similar misconception in his *Human Nature in Politics*.

Part I proceeds to a discussion of *certain complex dispositions, which have been overemphasized both in psychological theory, as habit, fear, hatred, and imitation, and in social practice*. The claim is made that English hedonism failed to grasp the meaning of happiness, that it underestimated the strength of the various "forms of love." In the past psychologists have usually selected a few dispositions to explain all the phenomena of human nature. Habit is important, but unless intellectualized, it is unreliable and a menace to leadership. Fear as a social force has been made to bear too much weight. Imitation and suggestion, as categories, are crude. Hatred is a real disposition: it is, however, subject to modification and direction, and no convincing proof that war is inevitable can be deduced.

All of these dispositions are innate. They originated within an environment which has largely disappeared. The main task of civilization is to shape a new environment in which the "stimulations of our existing dispositions shall tend toward a good life." How can this be done?

Although thought is an independent process, not another name for the complex interweaving of instincts, it can be indirectly guided by seeing to it that the appropriate material surroundings are at hand, by fostering the mental attitudes conducive to it, and by the fruitful use of memory and printed records. "Instinctive inference" is increasingly dangerous in the Great Society. The author seems to be spurred by the revival of intuitionism heralded by Bergson (pp. 223-32).

The "organization" of thought, of happiness, and of will is the theme of Part II. The face-to-face oral group is the prototype of thought-organization, and valuable comments on the proper conditions of effective action in the work of committees, councils, and parliament are offered. Wage-workers can seldom talk while at work and must depend on newspapers and books. Cities in the Great Society must

provide parks, meeting-places, theaters, and universities in order to encourage individual thought and thorough discussion.

Three important "will-organizations" are property (individualism), the democratic state (socialism), and non-local association (syndicalism). Each contains elements of value which may be organically combined by future thinkers. A further field of endeavor is to foster an international will-organization. There are, indeed, few books which are more needed than a description and classification of the forms of 'ecumenical' co-operation which already take place" (p. 318).

Happiness is a legitimate aim of the Great Society. It is probable that men are less happy now than in the days of handicraft, and the new scientific management may increase output and unhappiness. Women are peculiarly unadapted to modern industry, and the result is "balked dispositions." The principles of economy, the mean, and the extreme are treated in Aristotelian fashion when the author essays suggestions on the road to happiness.

A bare résumé of the argument of the book does not do justice to the wealth of comment on affairs drawn from the personal experience of the writer. In the reviewer's judgment the "sidelights" on problems are more important than the "headlights." Criticism of the inadequacies of the older treatments of habit, fear, and the crowd (chaps. v, vi, viii) are more satisfactory than the author's revision of the classifications and terminology of social psychology. It is well to defend the dignity and originative power of ideas, and if McDougall denies that thought may set up ends which are not dictated by crude instincts he is open to correction. If, however, he aims to relate our most sublimated theories and interests to the interwoven pattern of human nature and to the demands of a good human life, thus supplying the practical aim of social psychology with an empirical basis, his method of simplification is validated. The issue of the wearisome quarrel between instinct and intelligence (pp. 39-45) depends on a pragmatic distinction. Mr. Wallas realizes the need of thought to check war, exploitation, and waste in modern England. To maintain the dignity of thought he insists upon its inherited, independent, even automatic nature (pp. 48-49). Bodily inertia, absence of relation between thought and action, are said to be differentiae of pure thought, and the grave concentration of monkeys, dogs, and the solitary meditations of shepherds are instanced to prove the independence of "natural" intellection. McDougall uses the scientific principle of parsimony, connecting all thought with assignable instincts and sentiments, in the belief that the philosophic tradition,

both of the Continent and of England, obscured the antecedents of thought and became esoteric and speculative. The evident sympathy of Mr. Wallas with the theoretic reason of the Greek suggests that there is some danger that social psychology may enter the region of metaphysics prematurely.

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*The Modern Factory.* By GEORGE M. PRICE. 1st. ed. Preface, Table of Contents, many illustrations, three appendices: (1) Bibliography; (2) A Partial List of Investigations into Working Conditions Authorized by the Federal and State Legislatures; (3) Suggestions for the Organization and Execution of Exit Drills. New York: John Wiley & Sons, 1914. Pp. 574. Cloth, \$4.00 net.

This is a contribution by a competent authority to the scant American literature concerning the factory. The author is a physician of many years' practice, chiefly among indoor employees in city factories and workshops. His acquaintance with the subject-matter of this volume arises from twofold experience—as director of the Joint Board of Sanitary Control in the cloak, suit, and skirt, and the dress and waist industries in New York City, and as a director of investigation of the New York State Factory Commission. In both capacities, Dr. Price has published reports of permanent value. His *Handbook of Sanitation, A Manual of Theoretical and Practical Sanitation for Students and Physicians*, having passed through three editions, is a work of recognized authority.

Readers of the present volume profit by this unusual preparation of the author for his task. The book is further distinguished by its scrupulous limitation to the field indicated in its title. The chapters deal with "The Factory, Its Rise, Growth and Influence"; "The Workplace"; "Factory Fires and Their Prevention"; "Factory Accidents and Safety"; "Light and Illumination in Factories"; "Factory Sanitation"; "Employers' Welfare Work"; "Air and Ventilation in Factories"; "Industrial Dusts and Dusty Trades"; "Industrial Poisons, Gases and Fumes"; "Factory Legislation"; "Factory Inspection."

The twelve chapters are technical and precise, yet they are written with such clearness and simplicity that general readers, factory